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Vol. 4.]

TORONTO, THURSDAY, NOVEMBER 21, 1878.

[No. 47.

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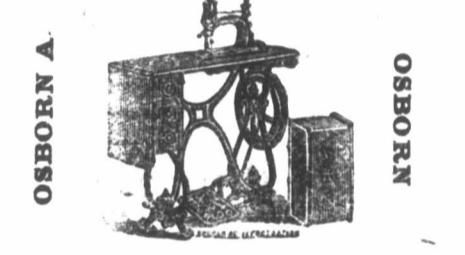
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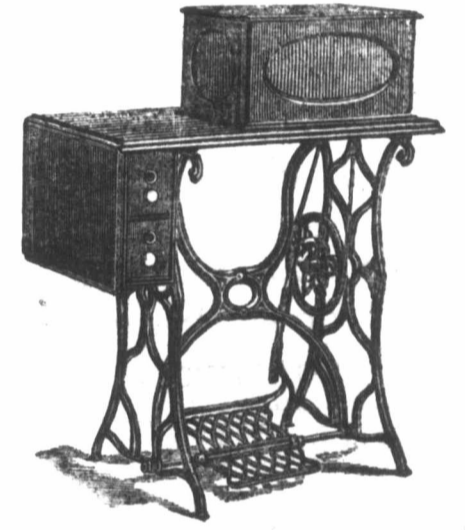
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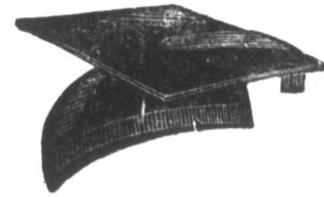
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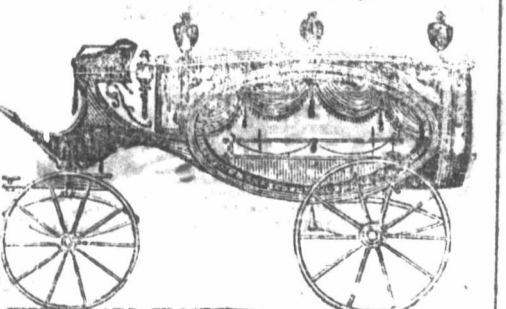
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## THE WEEK.

THE almost enthusiastic reception of the Dean of Westminster, during his visit to the United States, has been attended with some curious incidents. Among these, it is said that he received an offer of several thousand dollars if he would give a lecture, in one of the Western cities, on his African explorations!

The Duke of Edinburgh arrived at Halifax in the "Black Prince" on Monday. He will stay there in order to receive the Marquis of Lorne and the Princess Louise, who are expected to reach Halifax on Saturday.

Preparations are making to receive the Marquis of Lorne and the Princess Louise on the occasion of their expected visit to the principal cities of the Dominion. In the City Council of Toronto, on Monday evening, it was decided to present the Vice-Regal party with addresses of welcome on their arrival in this city. It was considered only proper that the "Queen City of the West" should take the first opportunity that might present itself of showing its loyalty. The Marquis and the Princess are expected to visit Toronto shortly after their arrival in Ottawa. At the Council Meeting a committee was appointed to draw up an address of welcome.

Accounts have been received of disastrous floods in England and in other parts of Europe. On the 18th, part of the city of Norwich was inundated by a freshet in the river Wensum. The two most densely populated districts were several feet under water. The basements of warehouses, factories, granaries, and dwelling houses were rendered uninhabitable, and five miles of streets were submerged. A fortnight's rain was a very natural cause of the flood. A large number of the destitute and homeless has to be maintained by the authorities, and a vast amount of property has been lost.

At Pesth, also, great floods have occurred from the overflow of the River Save. A great destruction of military property is reported, as well as considerable loss of human life.

The grasshopper plague is not confined to the North west territory. One of the most populous and generally most flourishing portions of Central America is now suffering very much from the attacks of the little marauders, which have spread themselves over the country during the summer. Multitudes of the people and a large number of cattle are in an absolutely starving condition. The Government endeavors to give as much employment to the people as possible by proceeding with the Cauca railway. Several earthquakes are also reported in the Southern portion of the Republic.

Property to the extent of several hundred thousand dollars' worth has been destroyed, and a number of lives lost. The earthquakes are probably connected with eruptions of the Volcanoes Inzaleo and Santa Anna, which are now in a state of unusual activity.

The Afghan question appears to be in pretty much the same state as for the last few weeks. It is understood that the Ameer, while desiring relations with neither Russia nor England, will persist in his defiant attitude towards England. That attitude is believed to mean "Come on, and do your worst." It is expected in Calcutta that should the arrangements for the Commissariat permit, Ali Musjid, the Kuram Fort, and Kandahar will be seized by the British troops during the winter.

The meteoric display usually seen from the 13th to the 15th was not visible this month. The November meteors, known as the *Leonids*, because they appear to radiate from the constellation of the Lion, form part of an immense ring of meteors, many thousand miles in thickness, which circulates round the sun in thirty-three years and a quarter. It is only when the earth meets with the dense portion of this ring, as in 1799, 1833, 1866 and 1867, that the meteors are really brilliant. The ring is in the form of a very narrow ellipse, which stretches from the earth's orbit to that of the planet Uranus. Another shower of meteors in November is known as the *Andromedes* from having its radiating point in Andromeda. Many of the forerunners of the main stream of this body of meteors may be expected this year, and should be looked for between the 25th and 29th inst., particularly on the night of the 27th. Biela's comet appears to follow precisely the same orbit as the *Andromedes*, and Tempel's comet the same as that of the *Leonids*.

The British Museum has just acquired a small fragment of a terra cotta tablet, containing part of the annals of Nebuchadnezzar. The portion relates to his thirty-seventh year, and a war with Egypt.

## THE SUNDAY NEXT BEFORE ADVENT.

THE tone of the office for this day speaks of Advent rather than Trinity, and commemorates the first coming of the King, whose emphatic name is "The Lord our Righteousness," looking forward at the same time to the second coming of Messiah, when the restoration of Israel will be effected. And therefore the peculiar aspect under which we are now to view Him is as the Source and Dispenser of righteousness. From His incarnation arose that mysterious and vicarious suffering of the penalty of death, whereby He became the author of salvation, by being the originator and restorer of righteousness to the whole fallen race of Adam. His own administration too is a purely righteousness one, whether we view it as connected with the extension of His Church now or with the glory of His kingdom hereafter. As the King set upon the holy hill of Zion, He is intimately acquainted with all hearts; and, being present in all places, He can apply His acts with infinite ease to myriads of individual examples, and appropriate smiles and frowns to each, as if there were no other beings that participated in His attention. And His heavenly kingdom is founded

on communion with Him—especially in the use of the Sacraments He Himself has appointed for the purpose—and by His Spirit He lives in His members. Their souls are always in His hands; for he is Lord both of the dead and living, and is ever ready to adapt His government to all cases throughout his vast empire. And in regard to His righteous administration, He not only prescribes laws like earthly rulers and sanctions them by rewards and penalties, but they are also engraven not on stone, but on the fleshy tablets of the heart. In order to secure righteousness to His followers, He chains death and the grave, He quells the lost spirits of perdition, and over-rules all things for the good of His Church. He sits at the right hand of God; but he wills that those whom the Father gives Him may be with Him where He is that they may behold His glory and may be partakers of it themselves. He blends the deepest condescension with the highest majesty. The whole of His history is a history of the sacrifice of selfish principles. The glory of the Father and the good of man—these brought Him from heaven, and regulated all His actions; nor did He allow Himself any repose until righteousness and peace met together on man, and He was enabled to say, "Father, I have glorified Thee on the earth: I have finished the work which Thou gavest me to do;" so that a fit introduction to the season of Advent is the contemplation of the Divine Head of the Church as "The Lord our Righteousness."

## ST. ANDREWS' DAY.

THIS festival may occur either at the beginning or at the end of the Christian year, according to circumstances. Its occurrence now will be at the end of the year, as it comes the day before Advent Sunday, which will open to us the beginning of another year. And we cannot but think that if such an institution as a watch-night, however kept, is a desirable thing for Christians to observe, it would be most appropriate for them to keep it on the ushering in of the Christian year itself, instead of observing in on the eve of the Circumcision—one of the Church's minor festivals—and, however important and suggestive, by no means so impressive as the eve of Advent Sunday, which is one of the most impressive, one of the most suggestive and one of the most instructive in the Church's calendar.

The feast of St. Andrew is one of the most ancient of the Apostles' Festivals. It has usually been considered that the intention was to place it near the beginning of the Christian year, because the Apostle thus commemorated was the disciple of the Lord who was called for this purpose. Tradition also points out the last day of November as the day of the Apostle's death. It may be observed, however, that the Festival occurs rather oftener at the end of the Christian year than at the beginning. The very little that is said of St. Andrew and most of the other Apostles in the New Testament teaches us some important lessons. Among the first of them we may notice that the purpose of the Evangelist was chiefly to set before us the person of Christ and the law of Christ, so that whatever beside this is to be found in the four Gospels is merely incidental; and in the Acts of the Apostles the object is not to give us the history of individuals, but to show the work and progress of the Church. As it was to Him Who is the First and the last, to whom all

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the prophets bore witness, so the testimony of the Apostles and Evangelists was given to Him who is the great God and our Saviour.

In the simple fact that St. Andrew readily obeyed the call of the Lord there is much suggested in regard to our own duty. We all meet in life with something more or less remotely analogous to the call of St. Andrew. Perhaps a religious influence we have never met before has swept across our path, placing truth and duty more clearly before us than ever. And we must recollect that our duty and our responsibilities are immensely increased by the occurrence of such an influence. That influence must be deliberately acknowledged or it must be deliberately ignored. Perhaps a quiet word may be dropped, a quiet sentence read, or a thought may be lodged in the mind, we know not how or why. It is the Lord, as He spoke to St. Andrew and said, 'Follow Me.' We are thereby laid under obligations to a new and more lofty estimate of life and duty.

We must not, however, forget that there is room for self-delusion in the supposed visit from the heavenly call. If we are not careful we may read our fancies in the skies. We may transform our wishes into Divine voices by a process so subtle as even to deceive ourselves. We may judge favorably of such a visitation if the line of life presented should be unwelcome to our natural inclinations, and also if it does not contradict what we know God has already taught us—if it is an extension of His earlier teaching, and not its condemnation. No one who believes that the Lord Jesus Christ is present by His Spirit in His Church can doubt that He will from time to time speak to faithful souls in virtue of His own promises. No one who knows anything of the lives of earnest Christians will question the fact of His having done so; and to listen to the footsteps of the Divine Redeemer passing by us in the ordinary providences of life, as well as in the means of grace, is a most important part of our probation. How much may depend on following when He beckons to some higher duty, to some more perfect service, we shall only know when we see all things as they really are, in the light of His own Eternity.

#### VOLUNTARYISM UNDER A NEW ASPECT.

WE have some few among us who seem to think that if they could only keep the clergy sufficiently dependent on their flocks, all would be well. Now there are several aspects of this question, one of which is that such a system would be a contravention of every principle we find in the New Testament. Another would be that it would fail in producing the desired result. And in this view of the case, it may be well to listen to what some, who are not members of the Church, may have to say about it. At any rate, they know perfectly well what effects a pure voluntaryism, as far as a pecuniary support of their ministry is concerned, is able to produce. At a recent meeting of a certain Union at Leeds, England, Mr. Hugh Stowell Brown argued that the possession of private means would not make the Dissenting Ministry more indolent. 'Let us,' he said, 'test the matter by an appeal to facts. To a large extent the clergy of the Church of England are not exactly men of independent means, but men who, for their incomes, do not depend upon the will of their congregations. Indolence on the part of most of the clergy of the Established Church would not diminish their incomes; diligence on their part would not increase

them. If they spend their lives in utter idleness, they do not get a penny the less; if they work like slaves, they do not get a penny the more. Well, then, with this plentiful scope for idleness, and in the absence of all pecuniary inducement to diligence, how stands the case? From what I see, from what I hear, from what in various ways I learn, I cannot but think that the clergy of the Church of England are, as a rule, inferior to no other ministry in the matter of diligence; many of the most independent among them work quite as hard as any of the most dependent among us. And, indeed, the work that a minister may do just because need drives him to it is not likely to be of a very high order.' Mr. Brown proceeded to urge as 'a fine form of voluntaryism' that young men of means should devote themselves to the ministry. 'In this form of voluntaryism,' said Mr. Brown, 'the Church of England sets us Nonconformists an example which we should do well to follow. The official stipends, in multitudes of parishes, are totally unequal to the fair support of the ministry; but in many, very many cases, gentlemen of learning and of property are content and glad, for the Church's sake, to live and labour in such places, and, as far as money is concerned, to do far more for their churches than their churches do for them. Why should there not be among us a considerable number of such men so employed? The voluntaryism in which the people give the minister according to their means and his need is simply a matter of justice; there is no more generosity in it than in paying a tradesman's bill. *There is something really noble in the voluntaryism of a minister who devotes to a Church not only his services, but his private income. Rest assured, voluntaryism will have more and more to take this higher form.*'

#### THE INDIAN QUESTION IN THE UNITED STATES.

THE annual report of the General of the U. S. Army, General Sheridan, has been published. On the Indian question he expresses himself very decidedly. The situation, he declares, is unsatisfactory, and is due wholly to the roguery of the agents. The outbreaks of the tribes are due to hunger, and these will continue until the amounts appropriated by Congress, sufficient of themselves, are wisely appropriated. The aggregate amount appropriated for the fiscal year ending next June, is four millions seven hundred and forty-two thousand dollars, and this sum is divided among sixty-six agencies, and includes the sixty thousand dollars set apart for the support of schools. In addition to this large sum paid by the people of the United States for the support of the Indians, the sum of two hundred and eighty-eight thousand six hundred and thirty-three dollars is paid as interest on the large sum of five millions and seventy-four thousand and odd dollars invested and held in trust for various Indian tribes. General Sheridan does not trouble himself with facts or figures relating to the subject, and incidentally touches upon it, in justice to the military, which bears the brunt of all the misdeeds of the agents. He shows the inefficiency of the army in point of numbers to properly garrison the country occupied by the Indians, and pays the soldiers a tribute for their activity and energy in the face of such obstacles and discouragements as they contend against. He anticipates a general uprising of the Indians, for the reason that men will fight before they will starve, and the tribes are many of them in a starving condition. The management of the tribes without exception has

been unsteady and disastrous to peace, and now that the Red Cloud and Spotted Tail bands have been located at points beyond the river lines of transportation the troubles will be greatly augmented, and fighting will follow. General Sheridan anticipates trouble with the Crows next, and this will involve a general uprising, to meet which he points out there is but an insignificant number of troops at hand. The two races could live together amicably if the tribal relations of Indians were removed and their rations dealt out to them honestly. Traders and contractors are the bane of the Indian's life, and their mismanagement and dishonesty cost the Government the lives of its soldiers, continued anxiety and millions of money. The changes that have taken place during the past ten years have not been for the better, and the army is, after a vigorous campaign, placed in a position which, according to this officer's views, is perilous. For instance, he shows that at the Fort Hill Agency three hundred soldiers have charge of between three and four thousand Indians. At Fort Reno, the contrast in numbers is even greater, there being nearly six thousand Indians to two hundred soldiers. At the Spotted Tail Agency, where seven thousand Indians are particularly restive and threatening, there are not six hundred effective soldiers. The rascalities of the contractors force the Indians to beg and steal what they cannot secure in hunting expeditions. This officer who pictures the dangers before the country on account of the Indians, gives it as his well considered opinion that kind treatment administered wisely would make their present foes a peaceful and self supporting people, and that, too, in a short time.

#### THE ORNAMENTS RUBRIC.

OUR readers will be already aware that a great deal of the controversy now carried on in the Church, as well as a majority of the prosecutions on questions of ritual, have their origin in what is usually referred to as the ambiguity of the Ornaments' Rubric. On first reading it over, it seems to be plain enough; but yet a great deal of argument has been made use of in order to show that it is capable of a considerable variety of interpretations. And in any consideration of the subject, it may be well to remember that the dogmatic value of any definite interpretation of any part of it is perfectly arbitrary, and would depend entirely upon the significance which one might arbitrarily attach to any of the ornaments therein referred to. The recent charge of the Bishop of Peterborough contains a number of judicious remarks upon several of the burning questions of the day. We last week quoted his opinion on the Sacerdotal cry; and the following is what he says about the "Ambiguity of the Ornaments' Rubric":

'What is it that the judges have been called on to interpret? A rubric for the ornaments of the minister, which names no ornament, and describes none; which tells him only that those ornaments are to be retained and be in use which were in use by authority of Parliament some three hundred years ago, and which sends him therefore to search for its interpretation through Acts of Parliament, Advertisements, Canons, Injunctions, Visitation Articles, ranging over many years of the most troubled and unsettled period in our ecclesiastical annals; a rubric every word of which has been made the subject of most learned debate, in which men equally learned and presumably equally honest have taken opposite sides; a rubric for which at this moment it seems there exist no less than six different interpretations, all support-



ed by arguments more or less plausible; a rubric which in its studied and guarded generality was most probably framed with a view to closing up for the time a dangerous controversy, but of which it was only too truly foretold that its ambiguity would one day breed 'debate and scorn.'

"Now, let us ask ourselves, is it after all so very certain that any interpretation of such a rubric as this is so absolutely and unquestionably the true one, that a Christian man is justified in defying the legal tribunals of his country and throwing Church and State into strife and confusion in order to carry it out?"

For my own part I must, at the risk of being accused either of great dishonesty or of great stupidity, candidly confess that I have seen no interpretation of this rubric for or against which much might not be said. Undoubtedly there is much to be said for what we may call the ritualistic interpretation of it; but I cannot read the arguments of learned counsel, or the elaborate and able judgment of the court, without also seeing that there is much to be said for the opposite view. Indeed, I am simple enough to think that a rubric which requires the aid of fifteen Judges, lay and ecclesiastical, sitting for nearly a fortnight in order to decipher its meaning, cannot be so perfectly clear from all ambiguity as is alleged; and that being so, I am content to have its meaning ruled, not by an unimpeachable judgment, which I believe to be in the nature of the case impossible, but by authority to which I can with a clear conscience submit myself. Now, I do not, of course, expect that all men should see this as I do; I only ask those to whom their own interpretation of this rubric may seem far more certain than it does to me, to consider whether something may not fairly and reasonably be said for the other side, and whether they may not therefore in their conscience, and for peace sake, submit to a judgment from which they differ."

#### DUTY OF THE LAITY TO THE CHURCH.

THE Lay members of the Church sometimes appear to forget that they are so essentially a part of our Ecclesiastical organization that they have responsibilities and duties connected with their membership, which are of no light or trivial character. On this subject, Bishop Magee, in his recent charge has thus expressed his estimate of the matter:—"I have said that the life and the work of the clergyman is the best defence of the Church; but these are not her only defence. The clergy are not the Church. This is a truth of which our brethren of the laity sometimes remind us when they think we are in danger of assuming too much for our order. And very right and very well it is that they should remind us of this. But will our brethren of the laity bear with me when I remind them that this truth has two sides to it? If the laity are as truly a part of the Church as the clergy, they are so for work and duty as well as for privilege and right; they, too, as well as the clergy, have their duty of strengthening the Church, and that in their capacity, not as an Establishment, but as a spiritual society. Political help our brethren of the laity are ready to give the Church; their money, too, is largely at her service. A Church which in one generation has raised thirty millions for church building and restoration, and fifteen millions for her schools, has certainly no reason to complain of the niggardliness of her laity. But this is not all that the Church needs of her lay members. Their co-operation with the clergy in work and counsel is required, too, and this, I am thankful

to say, is increasingly given, though there is room here for improvement. I confess that I am sometimes tempted to wish that a little more of the energy, the zeal, the organizing power that we see devoted to business or to pleasure could be enlisted in the service of the Church. But there is a support which the clergy need from the laity in their spiritual work which is even more important than any of these; it is the moral support of a good example. The laity tell us, and tell us truly, that they value the Church mainly because she provides in every parish the means of grace, and the ministrations of the clergy. Do they always try to show that they value these privileges for themselves as well as for others; or is the example of neglect of these never set by laymen, who yet would be grievously offended if they were told they were not well affected to the Church? Is it no hindrance to the parish priest, in bringing the humbler classes to frequent the house of God, to know that his principal parishioner is either an habitual absentee from it or a rare and unfrequent visitor there? Is it no difficulty to the minister of the Church, as he tries to win back the Nonconformist or convert the unbeliever, to be told—"It is time enough to try and convert us to your Church when your own people show that they believe in her!"

#### HOOKE AND THE CHRISTIAN MINISTRY.

WE have shown in our previous extracts from Hooker the glaring inconsistency of those who claim to be his followers, while still they denounce his teaching as sacramentarian. We will now turn our attention to their other charge against sound Church teaching, and show that Hooker held as unmistakable opinions as to the authority and dignity of the Christian ministry as any who are now denounced as sacerdotalists. But in doing so we must again remind our readers that he from whom we quote is claimed as a Low Churchman; for we think we know more than one High Churchman, who, if called upon to state his belief on this point, would do it in language more guarded and less liable to be misunderstood than are even the following extracts from Hooker:

Hooker, Book V., Chapter lxxvii., Section 1.—"The ministry of things divine is a function which as God did Himself institute, so neither may men undertake the same but by authority and power given them in lawful manner. That God which is in no way deficient or wanting unto man in necessities, and hath therefore given us the light of His heavenly truth, because without that inestimable benefit we must needs have wandered in darkness to our endless perdition and woe, hath in the like abundance of mercies ordained certain to attend upon the due execution of requisite parts and offices therein prescribed for the good of the whole world, which men thereunto assigned do hold their authority from him, whether they be such as himself immediately, or as the Church in His name investeth, it being neither possible for all nor for every man without distinction convenient to take upon him a charge of so great importance. They are therefore ministers of God, not only by way of subordination as princes and civil magistrates whose execution of judgment and justice the supreme hand of divine providence doth uphold, but ministers of God as from whom their authority is derived, and not from men. For in that they are Christ's ambassadors and his laborers, who should give them their commission, but he whose

most inward affairs they manage? Is not God alone the Father of spirits? Are not souls the purchase of Jesus Christ? What angel in heaven could have said to man as our Lord did unto Peter, 'Feed my sheep; preach, baptize; do this in remembrance of me; whose sins ye retain they are retained, and their offences in heaven pardoned whose faults you shall on earth forgive.'? What think we? Are these terrestrial sounds, or else are they voices uttered out of the clouds above? The power of the ministry of God translateth out of darkness into glory, it raiseth men from the earth and bringeth God himself down from heaven, by blessing visible elements it maketh them invisible grace, it giveth daily the Holy Ghost, it hath to dispose of that flesh which was given for the life of the world and that blood which was poured out to redeem souls, when it poureth malediction upon the heads of the wicked they perish, when it revoketh the same they revive. Oh wretched blindness if we admire not so great power, more wretched if we consider it aright, and notwithstanding imagine that any but God can bestow it!"

#### Diocesan Intelligence.

##### NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

HALIFAX.—The Lord Bishop of Nova Scotia is expected to arrive in a few days from England, where he has been taking an active part in the Lambeth Conference and other Church gatherings.

The Rev. John Abbot, Rector of St. Luke's, has, we are glad to hear, returned safe and well from his trip to his native land.

A native of Halifax, the Rev. J. Lloyd Keating, M.A., of King's College, Windsor, N.S., has been appointed by the most Reverend the Metropolitan of New Zealand, to the Rectory of Waikarie, Canterbury, in the diocese of Christ Church. Mr. Keating had many warm friends when at Horton, in this diocese. His thorough honesty of purpose and upright maintenance of Church principles won him the respect of non-conformists even. He has lately been resident in the Mother Country, acting as Curate of Preston. Mr. Keating distinguished himself at King's College, taking, 1869, the Binney Exhibition; 1870, Sir Fenwick Williams' prize for Mineralogy applied to mining; 1871, the McCawley Hebrew prize, (Bracketed 1st with Stanley Boyd).

PICTOU.—On dit that the Rev. J. Edgecombe, late of Terence Bay and Harriet's Field, on the N. W. Arm of Halifax, is to become Rector of St. James', Pictou. If correct we congratulate the Parish on securing Mr. Edgecombe's services, and wish Mr. Edgecombe "God speed" in his new work.

BRIDGEWATER.—A gloom has been thrown over, not the parish of Holy Trinity alone, but the whole community, by the death of the Rector's eldest child, just rising to manhood; bright, promising, and generally beloved. The warm sympathies of his neighboring brethren were shown to Mr. Gelling (who only lately lost his own venerable father, Vicar of Kirk St. Ann, Isle of Man, since 1836), by attending and taking part in the funeral services. Rev. C. P. Churchward kindly officiated at Holy Trinity Church on the following Sunday.

NEWPORT.—A meeting was held in St. James' Church, on the evening of Friday, 8th inst., in aid of the funds of the Board of Home Missions, but owing to the inclemency of the weather the congregation was somewhat small.

After a few remarks by the Vicar, Rev. H. How, on the object of the meeting, &c., he was followed by Rev. Canon Maynard, D.D., who brought forward the following:—"That the command of our Great Master, and also practical experience, teach us that missionary work is necessary to the life of the Christian Church." In his usual earnest manner the Rev. speaker insisted that the Catholic



Church must of necessity be a great missionary church, her marching order through all time being "go," hence that *each member* is, in a measure, a missionary, as well as those who are pre-eminently such by virtue of their commissions received from those who alone have authority to call and send men into the Lord's vineyard. Hymn 358 was next sung. Then followed an address by Rev. Prof. Wilson, M.A., of King's College. The motion introduced was: "That the number yet lying in heathen darkness demands every effort on our part to convey to them the light of that truth which we ourselves enjoy." In strong, forcible language was shown the moral and social state of those who sit in heathen darkness; the almost inconceivable change that we would need to undergo to spend one day after their fashion. The speaker showed that the actual number of Christians was but a small part of the world's population, and hence followed the absolute necessity of each exerting himself to the utmost that this little leaven may leaven the whole lump. Rev. J. P. Sargent, M.A., Rector of Rawdon, brought forward this motion: "That while recognizing the claims of those who are beyond our own border, we feel that it is not less our duty, by every just means, to sustain and increase the work which the Board of Home Missions is now doing in this diocese of Nova Scotia." The Rev. gentleman showed that the interest which we took in the heathen depended upon the interest we took in those depending upon ourselves; thus the interest we showed at our family prayers was felt in the parish, that in the parish was felt in the whole community; that was felt through the diocese; and the interest we took in the diocese would not alone be confined to the bounds of Nova Scotia, but must diffuse itself even to them who have never heard of it. J. F. Cochran, Esq., Church Warden, spoke and recommended that a subscription list be placed in the hands of various persons in different parts of the Province, by which means in former years a fair amount had been collected; and explained that the apparent lack of interest on the part of this parish in the Board of Home Missions was due to hard times, which pressed to such an extent on this small parish that a difficulty was felt in even making up the clergyman's stipend.

The amount which it is hoped will be forwarded by this parish will be somewhere about \$45.00, which is not to be taken as a measure of our interest in the work carried on by the Board of Home Missions.

#### ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

**NEPEAU.**—On Thursday, 7th instant, and two following days, a Children's Bazaar in aid of St. Paul's, Rochesterville, was held at 500 Wellington Street, Ottawa. The useful and fancy goods offered for sale consisted of gifts of the congregation and their friends, and of articles of dress, &c., made by the sewing society in connection with the Church. This society came into existence five years ago, a few months after Church services were commenced in the district, and meeting one afternoon in each week at the clergyman's house, it has persevered steadily in its work and materially assisted the slender resources of the congregation. The special purpose to which the proceeds of last week's successful sale are to be devoted is, to assist in the purchase of an east window for the chancel newly erected. The congregation, when first formed, was, for some fifteen months, accommodated, successively, in Rochesterville Public Schoolhouse, and in a rented "upper room;" and that, in July of 1874, a building erected for the purpose was opened for divine worship. The gradual increase of the congregation has resulted in successful efforts at enlargement, and it is hoped that a formal opening of the chancel (to which a commodious vestry has been attached) may take place on 22nd December.

At another station, also, at this parish (St. John's, Merivale), an effort of a different character, in aid of the Church, was made on the 14th inst., a social gathering having taken place in the Schoolhouse. The chair was taken by the Incumbent, Rev. G. Jemmett. Rev. A. C. Nesbitt, Rector of Richmond, was also present, and kindly addressed the meeting; which did not break up till a late hour.

**MORRISBURG.**—To one interested in the progress of the Church, it is always encouraging to find signs of increased life and zeal. Now, that fresh energy has been infused into the whole Anglican Communion, it is right not only to chronicle the new outposts established, or new work begun, but it is most cheering to find old parishes filled with new energy, and the seeds of "Church Doctrine and Bible Truth," taking roots downwards and bearing fruit upwards. Such encouragement has been afforded to your correspondent in the evidences of Church improvement in the active business of Morrisburg and its environs effected in the interval between two visits to that parish made respectively in the years 1784 and 1878.

To begin with Trinity Church, Williamsburg, which is said to be the oldest Anglican Church, but one, in the Province of Ontario, a vast improvement has taken place in the interior of a plain edifice. Once it was filled with great square pews, these have all been swept away, and their place supplied by seats, free and open. The hideous side-galleries have been taken down, but the western one still remains. Although there is no structural chancel, a quasi sanctuary has been made with good effect. The altar is of good dimensions, the sacred monogram, "I. H. S." is embroidered on the frontal, there is a proper retable, on the front of which are the words "Holy, Holy, Holy." A new pulpit, a handsome chandelier, and a stained glass window, testify to the liberality of several parishioners.

The congregation of Trinity Church are to be congratulated on the advance in reverence and decency visible in their "House of Prayer." A large font placed near the western entrance, and a credence in the chancel are yet required.

But it is at Morrisburg itself that the most striking improvement has taken place. When Saint James' Church was erected, (during the Rectorship of Dr. Boswell, I believe), the plan included a tower with spire, and a vestry. Circumstances, however, prevented the completion of the design, and for many years the Church remained without its chief external mark of beauty. The present summer has witnessed a partial fulfilment of the original plan by the erection of a handsome tower of three stages, Early English in style, surmounted by a beautifully proportioned spire of slate, which is crowned (as it ought to be) by a gilt cross.

The roof of the nave has been slated, and the roof ridge surmounted by cresting. The chancel is to be treated in the same manner. So far, the sum of \$2,140 has been expended on these improvements. In addition, so soon as the tower was ready for use, a very fine toned bell was presented by one of the parishioners at a cost of \$400.

The vestry is yet to be built, and the chancel ought to be deepened, and then the exterior will be all that can be desired.

There is another very important work to be noticed. Hitherto, the Rector has been forced either to live at Williamsburg, or to hire a horse at Morrisburg. Now, a fine stone parsonage, rather small, has been erected at the latter place, at the rear of the Church, costing (with outbuildings) \$3,000. From the above resume it will be seen that in the past four years upwards of \$6,000 has been raised in the parish in addition to the usual contributions to the parochial expenses and diocesan funds.

The new bell is from the foundry of McNeely Bros., Troy, N.Y., and weighs 1,233 lbs.

**BELLEVILLE.**—The Lord Bishop has appointed the Rev. Dr. W. C. Clarke, of Ottawa, to be Rector of Christ Church. Much regret is expressed in Ottawa on account of his departure.

**OTTAWA.**—On the 11th inst. the Rev. Canon Jones, who had been in England for several months, received a hearty welcome from the clergy of the city and the citizens, in the basement of St. Alban's. The chair was occupied by Mr. Grant Powell, who, in a few appropriate remarks, explained the object of the meeting. He afterwards proceeded to read the following address, which was received with applause:—

To the Rev. Canon Jones, Rector of St. Albans.

REV. AND DEAR SIR,—On behalf of your friends and the parishioners of St. Albans, we, the

Church wardens, beg leave to offer to you our most hearty congratulations on your safe return, and to assure you of a most cordial welcome from your people. We thank Almighty God who has preserved you in safety from perils by land and sea, and we hope that you have enjoyed greatly your sojourn in the mother country, and that you return to us refreshed in mind and body from the change of scene, the pleasure of travel and relaxation from severe duties that you have experienced. Endeared as you are to the hearts of many of us by tender and faithful ministrations by the sick bed of suffering and in the dark chamber of mourning, esteemed and respected by all for the faithful discharge of the duties of your calling, preaching the pure Word of God with steadfastness, teaching the truth in season and out of season, visiting the poor, exhorting the erring, encouraging the timid, and gently leading the lambs of the flock, you have won the affections of your people in the diligent discharge of the duties of the pastorate, and their hearts are cheered by seeing your face once more among them. While some seek the more or less brilliant illusions of the day, following after the false lights of the morass, which only dazzle to deceive, we thank God that we have a pastor who leads us in the old paths of wherein our fathers trod, and who is content to follow in meekness the Lord and Master of us all; holding steadfastly to the faith once delivered to the saints, and teaching by the standard of the Church—the Word of God and the Book of Common Prayer—such truths as may be easily comprehended by the people.

With earnest wishes for your welfare and happiness, and increased usefulness in the future, we, your friends and parishioners, again most heartily welcome you.

THOS. STARMER,  
JAMES IRVINE,  
Churchwardens,

St. Alban's School Room,  
Ottawa, Nov., 1878.

The Reverend Canon made a suitable reply, when the Venerable Archdeacon was called upon to make a few remarks. He congratulated the congregation on the return of their pastor in most fitting terms, paying a high compliment to his ability, and dwelling on the great work he had accomplished at the capital. He also made a pleasing allusion to the labors of the Rev. Dr. Clarke during his absence, and to the important work entrusted to him by his Bishop in Belleville.

Rev. Mr. Pollard followed in a similar strain, after which Rev. Dr. Clarke made a brief address.

Mrs. Grant Powell and Mrs. Reiffenstein then advanced, and, on behalf of the Woman's Guild, presented Rev. Canon Jones and Dr. Clarke with bouquets of beautiful flowers.

The graceful act was loudly applauded, after which both reverend gentlemen acknowledged the compliment in appropriate terms.

The ladies of the Church then served up cake and coffee to their friends, and the entertainment was brought to a close with the benediction, pronounced by Archdeacon Lauder.

#### TORONTO.

**SYNOD OFFICE.**—Collections, &c., received during the week ending November 16th, 1878.

**WIDOWS' AND ORPHANS' FUND.**—October Collection—Christ Church, York Township, \$24.28; Uxbridge, \$19.56; Greenbank, 75 cents; Goodwood, \$1.30; Craighurst, \$2.70; Midhurst, \$1.71; Christ Church, Vespra, \$1.41; St. James's, \$1.35; Thornhill, \$4.50; Richmond Hill, \$2.57; Newmarket, \$18.00; Toronto, St. George's, \$58.89; King, \$1.65; Brampton, additional 50 cents; Perrytown, \$2.25; Elizabethville, \$1.00; Clarke, \$2.05; Omemee, \$1.90; St. James's 70 cents; St. John's 54 cents; Manvers, St. Paul's, Bethany, \$3.25; St. Mary's Lifford, \$1.75; Cookstown, \$3.82; Pinkerton's, 62 cents; Braden's 62 cents; Lindsay, \$50, embracing the following subscriptions collected by the Rev. Dr. Smithett, viz.: Adam Hudspeth, \$5.00; Rev. Dr. Smithett, \$5; John Dobson, \$3.00; H. Dunsford, \$2.00; James Ross, \$2.00; O. Bigelow, \$2.00; Hon. S. C. Wood, \$2.00; P. S. Martin, \$2.00; 25 persons \$1.00 each—\$25.00. Small sums under \$1—\$2.



**MISSION FUND.—July Collection.**—Omeme, \$1.87; St. James's, 83 cents; St. John's 46 cents. **Missionary Meetings.**—Perrytown, \$4.30; Elizabethville, \$3.65; Cavan, St. Thomas' \$9.00; St. John's \$3.15; Holy Trinity, \$1.70; Christ's Church, \$4.15; Omeme, \$6.65; Manvers, St. Mary's, \$2.00; St. Paul's, \$6.00. **Special Appeal.**—Rev. John Davidson, \$20.00, per Rev. I. Middleton; George Thompson, \$5, per Rev. I. Middleton; Samuel Reynolds, \$1.00, per Rev. I. Middleton. **Parochial Collections.**—A. Hall, Lindsay, \$2.00

**BOOK AND TRACT FUND.**—Oakridges, for Sunday School Library books, \$10.00.

**WAWANOSH HOME.**—Infant class, St. Paul's Sunday School, Newmarket, \$1.00.

**St. Peter's.**—On Tuesday evening last, the Rector, churchwardens and choir of St. Peter's church, met at the house of Mr. J. H. Mason, the occasion being the presentation of an address to their late organist, Wm. P. Atkinson Esq., who has removed from the parish. After a few well-chosen prefatory remarks, Mr. Mason read the following resolution, adopted by the pewholders at a vestry meeting on the 15th October. Resolved—"That this vestry learns with deep regret that Mr. W. P. Atkinson is unavoidably compelled to resign the position of organist and choirmaster of St. Peter's Church, which he has filled with such general satisfaction to the congregation for more than two years. The vestry desires to record its high sense of the superior ability displayed by Mr. Atkinson in the management of his small but effective choir, and of his remarkably good taste and skill as an organist. In parting with him and Mrs. Atkinson, who has so ably assisted him in the choir, this meeting, on behalf of the congregation, unanimsly tenders them its best wishes for their future happiness and prosperity." Signed,

J. T. DOUGLAS, } Churchwardens.  
J. H. MASON, }  
S. J. BODDY, Rector.

The resolution was tastefully engrossed and appropriately illuminated. After acknowledging the kind and appreciative manner in which the congregation had taken leave of him, Mr. Atkinson paid a just tribute to those who had assisted him in the musical department of the church services, and at the same time took the opportunity of commending to their warmest sympathies his successor, Mrs. Harry Blight.

**St. James'.** On Sunday the organ of this Church was opened, after being closed for repairs for some weeks. This organ is one of the oldest in the city, having been built thirty-five years ago by Mr. Samuel R. Warren, then of Montreal, but now of this city. During the last two months Messrs. Warren have been making extensive improvements and repairs upon the instrument. The action has been entirely refitted, the pipes have been cleaned, and the whole organ revoiced. The three manuals the pedals have been entirely renewed, and the swell organ, which formerly ran only to tenor C, has been made of full compass. The flute stops in each bank of keys have been renewed, adding much to the beauty and character of the tone. The bellows are now operated by a water-power engine, which automatically regulates the supply of water to the pipes, so as to preclude the possibility of a strain upon the bellows, while maintaining the pressure always at the same point.

The Lord Bishop of Algoma is now in Toronto. His present address is 15 Bloor Street, Toronto.

The Lord Bishop returned to Toronto on Friday morning the 15th inst. On his arrival at the Union Station he was met by a large number of the clergy and citizens of Toronto, as well as by some from a distance, who had assembled for the purpose. Among those present were the Venerable Archdeacons Whitaker and Wilson, Rev. Dr. Givens, Rev. Profs. Jones and Boys of Trinity College, Rev. Messrs. Broughall, Pearson, Williams, Harrison, S. Jones, A. Sanson, Lewis, Green, Baldwin, Langtry, Ballard, and Cayley, of this city; Rev. Messrs. Shanklin, of Thornhill; Fiddler, Whitby; Walker, Credit; Wadleigh, Shanty Bay; Smithett, Lindsay; Fletcher,

Markham; Stewart, Orillia; Middleton, Brampton; Hanna, Perrytown; Bell, Lakefield; and Johnson, Port Perry; also Hon. J. B. Robinson, Hon. G. W. Allan, Dr. Hodgins, Messrs. S. B. Harman, J. Young, F. Wootten, Dr. O'Reilly, Col. Boulton, W. J. Coates, Mr. Knight, J. D. Smith, A. Blachford, — Chadwick, A. H. Campbell, C. J. Campbell, A. Marling, Clark Gamble, C. Magrath, W. Ince, J. Catto, R. H. Bethune, Geo. Bethune, and the students of Trinity College in academical dress.

On his arrival the Lord Bishop was escorted into the waiting room, where the address of welcome, which had been prepared by a Special Committee consisting of Archdeacons Whitaker and Wilson, Dean Grasset, and S. B. Harman, Chancellor of the Diocese, and which we give below, was presented to him. Owing to the fatigue of a long voyage the address was not read, but given him, with the request that he would prepare an answer at his convenience.

The Bishop received the address, and the doxology was sung, after which he was driven to his residence.

The following is a copy of the address:

To the Right Reverend the Lord Bishop of Toronto:

We, clergy, lay delegates of the Synod, and other Churchmen of this diocese, desire to convey to your Lordship our most affectionate congratulations on your safe return to us, after a prolonged absence. We learn, with great regret, that you have been, and still are, suffering from severe indisposition; we would trust, however, that the cheering repose of home may speedily restore you to your accustomed health, and that you may be mercifully strengthened for the discharge of the important duties which once more devolve upon you.

We earnestly pray that your future years may be richly blessed by witnessing the peace and prosperity of the Church within your diocese; and that your pressing anxieties may be lightened, as far as possible, by the loyal and generous co-operation of every member of the Church with your efforts for the spiritual welfare of the people committed to your charge.

Toronto, Nov. 15, 1878.

**WIDOW'S AND ORPHAN'S CANON.**—*Sir.*—By direction of the Widow's and Orphan's Committee, I herewith send you for publication a copy of the Widow's and Orphan's Canon, prepared by a Subcommittee for the purpose. The Committee, having postponed the consideration of it until its meeting in February, requests that parties interested in the matter will send to me (directed to Lambton Mills Post Office) such remarks and suggestions upon it as may appear to them advisable. I am, Sir, yours,

FRANCIS TREMAYNE,  
Chairman of Committee.

Synod Office, Nov. 14th, 1878.

**CANON.**

Whereas it is necessary to make provision for the better administration of the Clergy Widow's and Orphan's Fund of the Diocese of Toronto, the existing Canon relating to that fund is hereby repealed, and the Synod enacts as follows:

1. The Clergy Widow's and Orphan's Fund of the Diocese of Toronto shall consist, as heretofore, of the capital funded by the Synod for this special purpose, of all legacies, gifts, and other contributions, and of all annual and other payments made under these rules: and the interest only of the funded capital, together with so much of the annual collections, subscriptions and payments as may be necessary, shall be applied to the relief of the families of deceased clergymen, according to this Canon. Every sum of four hundred dollars shall be invested, and thenceforth be part of the funded capital.

2. Every clergyman duly licensed by the Lord Bishop of Toronto shall be entitled to the benefit of the Widow's and Orphan's Fund, in compliance with the conditions of this Canon.

Every clergyman qualified, as in the preceding section, shall pay all arrears, at the rate of five dollars per annum, which have accumulated since his ordination or admission into the Diocese up to July 1st, 1879. Such arrears must be paid before April 30, 1882; and in the event of a clergyman, in arrears, dying before that time, who has

otherwise complied with this Canon, the amount of such arrears shall be deducted from the pension payable to his widow or children.

4. Every clergyman of the Diocese of Toronto, qualified as in section 2, shall within six months from July 1, 1879, or within one year from receiving Holy Orders, or from his admission into the Diocese, apply to the Secretary-Treasurer of the Synod for a certificate, and shall henceforth pay annually the sum set opposite to his age in the annexed scale. Any applicant after such period of time shall only be permitted to receive a certificate at the option of the Widow's and Orphan's Committee of the Synod, and upon such terms as they shall appoint:—provided that no clergyman, over fifty-five years of age, who is not already appointed to Parochial work in the Diocese at the time of passing this Canon, shall be permitted to receive a certificate; and provided, also, that no clergyman shall be required to pay an annual sum greater than \$20.

5. Every clergyman, being a member of this fund, shall faithfully make all the collections required by the Synod in every Church or station where Divine service is held on the Lord's Day, unless excused by a written dispensation from the Bishop: provided that assistant-clergymen, who regularly forward their annual payment, shall not have their claim forfeited through the refusal or neglect of the rector to make the above required collections.

6. All payments shall become due on the first day of January in each year, and must be paid within thirty days; and if this rule is not complied with, the certificate shall be forfeited, but may be regained at the option of the Widow's and Orphan's Fund Committee, and upon such terms as they shall direct.

7. Upon compliance with the present Canon, the Synod of the Diocese of Toronto will pay out of the W. and O. Fund, on application being made, provided the state of the funds will allow such payment to be made, a pension in accordance with the following scale:

Length of Service in Diocese.	Annuity to Widow.
Under 5 years.....	\$100
5 to 10 years.....	125
10 to 15 years.....	150
15 to 20 years.....	175
Over 20 years.....	200

8. In addition to the sum named in the preceding section, there shall also be paid the annual sum of twenty dollars for every child under the age of eighteen years.

9. If a clergyman's wife should die before her husband; or if any clergyman's widow should die, or marry again; the pension due on the clergyman's certificate, with the additional payments as provided in section 8, shall be paid towards the support of such children of the deceased clergyman as may be under the age of eighteen years.

10. In addition to the requirements specified in the foregoing sections, all clergymen who at the time of their ordination or reception into the diocese shall be over the age of thirty years, shall within twelve months pay a further sum as follows: over 30 and under 35, \$20; over 35 and under 40, \$30; over 40 and under 45, \$40; over 45 and under 50, \$50; over 50 and under 55, \$60.

11. If any clergyman marry the second time, he shall thenceforth pay the annual sum for the age he may be when he marries the second time; provided that any clergyman who shall marry while on the superannuated list of the Diocese, or who, at the time of his marriage, or re-marriage, shall be over the age of fifty-five years, shall forfeit all claim upon this fund.

12. If a clergyman, after having served not less than ten years in the diocese, is unable to continue his public ministrations through old age, or sickness, or accident, he may, with the written sanction of the Bishop, continue a member of this fund on payment of his usual annual subscription.

13. Any clergyman degraded or suspended from the ministry, or any widow or orphan who shall not be in communion with the Church of England, shall be entitled only to such payments as the Committee of the Widows' and Orphans' Fund shall prescribe.



14. The pension shall be paid quarterly, on the first day of January, April, July, and October, of each year.

15. Permanent removal from this diocese, except in the case of a clergyman who undertakes duty in the missionary diocese of Algoma, shall cause the forfeiture of any claim to an annuity from this fund.

16. It shall be the duty of the Widows' and Orphans' Committee, at their meeting in August, to calculate the probable amount of the annuities payable from the fund for the ensuing year, and contingent and other expenses attendant thereupon, and report the same to the assessment Committee, in order that an equitable assessment may be made for this fund on the various parishes and missions of the diocese.

17. The provisions of this Canon shall be applied, so far as they are applicable, to all who are already beneficiaries of the Widows' and Orphans' Fund at the time of passing this present Canon.

18. Should any doubts hereafter arise as to the interpretation of this Canon, such doubts shall be referred to the Widows' and Orphans' Committee, whose decision, if approved by the Bishop, shall be final.

19. This Canon shall be altered only at the annual meeting of the Synod, after a full year's notice of the proposed change.

*Schedule of annual payments referred to in section 4 of the Canon.*

Age.	Payment.	Age.	Payment.
23	\$7 20	40	\$11 60
24	7 38	41	11 95
25	7 62	42	12 30
26	7 82	43	12 67
27	8 05	44	13 08
28	8 25	45	13 48
29	8 50	46	13 92
30	8 72	47	14 42
31	8 98	48	14 92
32	9 17	49	15 53
33	9 42	50	16 17
34	9 68	51	16 90
35	9 80	52	17 68
36	10 27	53	18 48
37	10 56	54	19 37
38	10 92	55	20 00
39	11 25		

*Form of Certificate required by Section 4 of this Canon.*

WIDOW'S AND ORPHAN'S FUND.

The Diocesan Synod of Toronto hereby certifies that the Revd. of has this day paid the sum of \$ , being his premium for entrance into the Diocese and his first annual payment under the annexed rules and regulations. And the Diocesan Synod of Toronto hereby covenants and engages, out of the special fund called the Widows' and Orphan's Fund, to pay to the widow or children of the said Revd. , after his decease, a pension in proportion to his services in the Diocese, according to the rules and regulations annexed: provided the state of the funds allows such payment to be made. Provided always that the said Revd. shall yearly, and every year, on the first day of January, pay the annual premium of \$ , and otherwise faithfully observe and comply with the said annexed rules and regulations. Signed, -

Secretary-Treasurer.

OMEMEE.—The annual missionary meeting of Christ Church was held on Friday evening, the Incumbent, Rev. R. W. Harris, in the chair. Mr. J. H. Knight presided at the organ. The Rev. Mr. Burgess gave an interesting *resume* of the mission work of the Church in the east and the west and at home. The Rev. Dr. Smithett's theme was the "Spirit and Genius of our Protestantism." Judaism, Mohammedanism, Roman Catholicism, with her twin sister the Greek Church, were portrayed from a missionary and historic point of view. The Anglican Church did not feel her missionary strength until the Reformation. Her mission power lay in the colonization tendencies of the race—unequaled by Greek, Roman or Scandinavian. The monetary situation of the society was discussed by Rev. Dr. Hodgkin, secretary of the Mission Board. The mission debt of \$12,000 of last year had been re-

duced to \$6,000. The Rev. Rural Dean Allen, of Cavan, ably endorsed what had been said by the preceding speaker. He maintained the need of better organization and mutual co-operation between the laity and the clergy.

SCARBORO.—The Quarterly Meeting of the Chapter of the Deanery of East York, was held at the Parsonage, Scarboro, on the 12th inst. The ordinary business of the Chapter was transacted, after which a scheme for the missionary meetings throughout the Deanery was adopted. At the evening service in Christ Church, the Rev. John Vicars, B.A., of Cannington, delivered an interesting address.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

ELORA.—The quarterly meeting of the rural deanery chapter of the Deanery of Wellington was held on Tuesday, Wednesday and Thursday, Nov. 5, 6 and 7. Owing to parochial engagements the attendance of the clergy was smaller than usual. Four, however, were present, viz., the Rural Dean, the Rev. H. L. Yewens; and the Rev. Messrs. Spencer, Pigott and Caswall; and two Lay Readers, Messrs. Clark and Radcliffe, of the Amaranth and East Luther missions, were admitted to seats by a standing rule of the Deanery. The preacher at the Thursday evening service was the Rev. W. J. Pigott, of the Maryborough Mission, who preached on the subject of "Christian Temperance," introductory to the series of addresses arranged for the following evening. The next evening the ten-minute addresses were as follows: "The Causes of Intemperance," by Rev. H. L. Yewens, R. D., in which, among other causes, he ably traced it back to the indulgences permitted to children by their parents, and to the too general neglect of cultivating habits of self-control and self-denial in them in their earlier years; "Modes of Promoting Temperance," by Rev. P. L. Spencer, in which he especially advocated making home happy in every way, so that young people should not be obliged to seek their amusements away from quiet, well-ordered homes in places where drink is an almost inevitable concomitant. The Rev. Robert C. Caswall then explained "The Church of England Temperance Society," showing the advantages of its having two sections, of abstainers and non-abstainers, and stating that this principle was now being adopted by other temperance societies, following in the wake of this one which originated it. Another address followed by Dr. Spencer, showing how the interest in parochial societies may best be maintained, by having fortnightly meetings and occasional entertainments, concerts, &c., in connection with them. The Rev. Mr. Pigott then pointed out some of the difficulties attending such organizations, and showed the great importance of keeping the more secular part of the society's work quite distinct from the religious part. The regular meetings for admission of new members, &c., and for the united devotions of the society, should always be made as solemn and serious as possible. Other gatherings there might be; he would not discountenance such; but they should be at a different time and place altogether from the regular stated official meeting, although under the sheltering wing of the society. It may be added here that the same or similar addresses were delivered by the same clergy again on Thursday evening at St. James' Church, Fergus, and that a branch of the Diocesan Church of England Temperance Society will (D.V.) be organized there on Thursday, Nov. 21, several persons having already signed the society's pledges. At the business meetings the Rev. R. C. Caswall read an essay on the intoning of the prayers, opening the subject for subsequent discussion.

The Rev. Rural Dean Bull begs to acknowledge the following donations in behalf of the orphanages of the Diocese of Tennessee:—All Saints' Church, Hamilton, \$12; Mr. Flood, Dunnville, \$1.

MISSIONS.—Algoma—November 10, 1878, to November 18th, 1878: Drummondville, per Mrs. Bartlett, \$97.75; Chippawa, per Miss Wilkinson, \$56.55; Clifton, per several collectors, \$28.25; Fergus and Alma, Rev. R. C. Caswell, \$37.44;

Maryborough, Rev. H. T. Pigott, \$25.00; Elora, Rev. H. L. Yewens, \$15.55; Palmerston, Rev. P. L. Spencer, \$12.35; Rev. H. Holland, R.D., \$20; Miss Holland, Dawlish, \$5; Thorold, Rev. T. T. Robarts, \$10; Total, \$307.89.

Shingauk Home.—From Christ Church Sunday School, Hamilton, \$2.82; from Ascension Church and S. S., Hamilton, \$100; from Port Rowan Sunday School, \$4; Mr. Maurice Gaviller, donation, \$4; Total, \$110.82.

Wawonosh Home.—Port Dalhousie, per Rev. J. Gribble, \$10; Mrs. Burrows, donation, \$5; Miss Burrows, donation, 50 cents; Mrs. Gilbert, \$3; Rev. D. J. F. Macleod, \$4; Rev. T. H. M. Bartlett, (2 years) \$8; Total, 30.50. For Missionary news, \$1.05.

Received and remitted during the above period, \$450.26.—T. T. BARTLETT.

HURON.

(FROM OUR OWN CORRESPONDENT.)

AN OLD PARISH.—Very great has been the extension of the limits of the Church in the Diocese. New churches, the enlargement of churches but a few years' built, and the extension of missions, are events of weekly record; but the great extension of the work of Church missions is the northern part of the Diocese. The old "Huron District," offers a comparatively new field of labour for missionaries, while the old mission fields have attracted little notice. A churchman tells us that in the older settlements, the longer established missions, there is not much progress in Church work. To the south of the city, he says, away down to the lake, we had the advantage of being the first in missionary labour. We have old churches and early organized, yet we have had for some time little increase in membership. All denominations around us are aggressive, and we are not. In the County of Elgin, for instance, on the lake shore, there is an old, large mission, having two Churches, and an outstation—St. Peter's, of Tyrconnell, and St. Stephen's, of Dunwich. In the general fluctuation of American life, some of the old families have left the neighbourhood and others have taken their place, and in this mission, unfortunately, the Church has been the loser by the change. Some of the principal landed proprietors—Church families—have left the Tyrconnell mission. It is said that the number of those who can be truly called Church people does not exceed forty families in the entire mission. Though the Church does not gain any addition to her numerical strength, she is undoubtedly a blessing to the neighborhood, as the impregnable fortress of primitive truth, resisting every phase of error.

MITCHELL.—Aid for our afflicted brethren of the South. The Rev. Mr. Mitchell, Rector of Trinity Church, has been instrumental in sending additional aid to the sufferers in the Southern States. He was well supported by others in his Christian efforts, and the result was a very gratifying success. On the 1st inst., a concert of sacred music was given in the Town Hall, for the purpose, by the combined choirs of the place. There was a large attendance, and the sum of eighty dollars was realized. The Rev. Mr. Evans presided. How futile are all the efforts of sceptics to disprove of a religion the realities that so manifests itself by its fruits in the obedience to the Divine precept, "Love one another."

WALKERVILLE AND SANDWICH.—The Rev. N. H. Martin, of Walkerville and St. Stephens, Sandwich, prior to leaving for Chatham, to which he has been appointed, was presented by the congregation to whom he had ministered, with a very valuable gold watch, a token of their appreciation of his faithful ministry.

HELLMUTH LADIES' COLLEGE.—The regular meeting of the Hellmuth Ladies' College Missionary Society was held in St. Anne's Chapel, on last Sunday afternoon. There was a full attendance of members. The meeting was opened with prayer by the Rev. Mr. Hill, the principal. After the members had most heartily sung a hymn the several classes into which the College M. Society is divided, were called upon for their returns, when a sum of nearly \$40 was handed in—this



in addition to the sum of \$5.40 given on Thanksgiving Day to the Algoma Mission. The Rev. Principal then addressed the meeting, setting before them the extent of the fields opened up for missionary labour.

**GODERICH.**—The Churchmen, whose home is on the shores of the great lake, are not the least earnest and energetic of our brethren in Huron. For many years has the Ven. Archdeacon Elwood, a worthy scion of T. C. D., ministered to the parishioners of St. George's. He has baptized the families of those whom he had himself taken in his arms at the Font, where they became inheritors of the Kingdom of Heaven. What a delightful association! The annual meeting of the St. George's Church Missionary Society, was held on Wednesday, the 13th inst., the Rector, the Ven. Archdeacon Elwood in the chair, the meeting having been opened, as all our meetings are, with prayer and praise. Rev. Rural Dean Davis addressed the meeting, setting forth the claims of missions on the Church, and the urgent necessity at the present time of increased liberality. He pleaded with all his wonted energy in his advocacy of this, the great work of the church. The Rev. R. Hicks confessed his inexperience with regard to missionary work which was in reality the very essence of Christianity, the founder of Christianity having himself been the first missionary. He did not tell his disciples to go to their own people, but to go into all the world. He urged the congregation to be more liberal in the support of missions, so that instead of Goderich being fourth in the roll for the support of missions it might take a higher place.

Rev. W. Campbell, in his address gave some very interesting particulars of the progress of mission work in Mexico, where are now in connection with the Anglican Church three dioceses and 7000 worshippers. Rev. Mr. Henderson made an earnest appeal for more aid for home missions, and Rev. Mr. Matthews told of the work in the Indian territory, the North-western Provinces, and Hudson Bay Territory. After a few remarks by Archdeacon Elwood, the meeting closed with the benediction.

**EXETER.**—The Rev. F. Ryan preached his farewell sermon in Christ Church, Exeter, on Sunday, the 10th inst., to a very large congregation. Mr. Ryan has been appointed incumbent of Brussels. The Rev. C. G. Robinson, who has been Incumbent of Brussels, succeeds Mr. Ryan in Exeter, and takes charge of that congregation at once. We anticipate for Mr. Ryan a ministry equally as prosperous as he has had in Exeter.

**EASTWOOD.**—The reopening services were held in the St. John's Church on Sunday the 3rd inst. Ven. Archdeacon Sweatman officiated at the opening services, and preached from the text; Worship the Lord in the beauty of holiness. On the following Sunday, the 10th instant, the congregation greeted their old friend and minister Rev. Hugh Cooper of Listowell. The congregations were large.

**LONDON.**—*St. Paul's*—On last Sunday, the 17th inst. at morning service, Rev. A. Brown, assistant minister of the parish, preached an excellent sermon especially designed for the younger members of the church, taking as his text Prov. 8:17. "I love them that love me; and those that seek me early shall find me."

**Correspondence.**

**NOTICE.**—We must remind our correspondents that all letters containing personal allusions, and especially those containing attacks on Diocesan Committees, must be accompanied with the names of the writers, expressly for the purpose of publication. We are not responsible for opinions expressed by correspondents.

**MISSIONARY MEETINGS.**

SIR,—Soon missionary meetings will be held in all the parishes and missions. For the past ten years the attendance at these meetings in some places has been growing "smaller by degrees," &c. But the blame is not on the deputation. How can they overcome the desperate chill thrown up-

on so many meetings by want of any organization? Instead of a bright, carefully prepared missionary service, we have in the majority of cases a bundle of hymns to mark the line of demarcation between the several speeches. They are meant to keep the congregation awake, I verily believe. However, the whole meeting is generally see-saw,—speech—hymn—speech—hymn. Of course, if a speech be very short and pithy, we might allow it to be followed by another, before the hymn. Why, the very motion has a mesmeric effect, and when combined with red hot stoves and closed windows, it becomes intensely soporific. And then the speeches. How seldom do we hear a speech that has in it the ring of careful preparation. No: I guarantee the majority of speeches, unless it be some very ancient one gathered up from its storage of many years, are thought on and arranged in the train coming up. Depend upon it, sir, congregations know when the reverend speakers have paid their hearers the compliment to prepare their speeches.

Under the present system a clergyman cannot prepare his speech as he would no doubt like to do. Four or five clergy, including the deputation (who speak last, and therefore have the worst of it), are asked with a few day's or hour's notice, to come over and help; without the least knowledge of what special aspect of the cause they are to advocate. A clergyman would be foolish under present form of invitation, viz., "Our missionary meeting on Wednesday; come and help us," to prepare a speech; for the chances are greatly in favor of the best points in it being seized and exhausted, or at least flattened out beforehand by a brother all unconscious of the damage that he does to his successors. Do we hold the intelligence of the laity so cheaply as to think that they cannot and do not see through this disorganized way of conducting missionary meetings? They do see through it, read it through and through, and speak of it to one another. They know how small is the effort made to give them real information, they feel the promiscuousness of the speeches. They agree if the meeting be not worth preparing for, it is not worth attending.

Now this is the plain reason why missionary meetings are so flat, viz.: that the speeches are flat. And they will grow worse and worse unless there be a reformation. Let every missionary meeting embrace a definite number of missionary topics, and let these subjects be assigned to certain speakers. Is that all? That is all—and that has seldom been done of late years. Let us take example by greater meetings than these. What has been the cause of the yearly increasing success of Congresses or Conferences in England? I say, without fear of contradiction, organization of the meetings. Give to the people a connected tale to carry home.

Yours truly, W.

[We would add—and let them have rather a missionary service than a missionary meeting.—Ed.]

**Family Reading.**

**RAYMOND.**

**CHAPTER XIX.**

After the scene which Estelle Lingard had witnessed between Harcourt and Kathleen at the cave she felt that she must summon up courage to speak to her friend openly of the wrong she was inflicting on Raymond, by even allowing another man to tell her that he loved her, yet she shrank very much from the task. Estelle, like most persons of a true and high-toned nature, was apt to judge of the feelings of others by her own, and when the first strong impression she had received on that occasion had become modified by time, it seemed to her almost impossible that Kathie could really mean to be untrue to the man whose love was, in Estelle's own estimation, the most precious of the gifts which life had power to bestow. Struggling as she was herself, day by day, and hour by hour, to beat down her passionate affection for him, to still the yearning of her heart for one look of his beloved face, one whisper from his dear kind voice how could she believe that Kathleen could bear to shut herself out from his heart for ever, even while she held it in that place for which Estelle would

have bartered life itself; it seemed incredible. Of Mr. Harcourt's designs there could be no doubt; but surely, she thought, it must be Kathleen's guilelessness, her unsuspecting trust in her position as an affianced wife, which made her meet his advances with an appearance of encouragement.

Estelle was strengthened in this idea by Hugh, who dreaded much that she should suppose it possible Raymond could ever really be free from his tie to Kathleen. He was thoroughly convinced that never until Raymond was actually married, could he have the remotest chance of winning Estelle; and that even to declare his love for her till such was the case, would only be to separate her from himself for ever. In the meantime he felt that if only Harcourt's dishonorable plans could be thwarted, the fact of their existence had done him a very good service with Estelle—for their entire agreement and sympathy on this point drew them together far more than could otherwise have been the case; in truth, he commended himself to Estelle in no small degree by the zeal and anxiety he showed in Raymond's cause, for she had not the least suspicion of his real motives, and attributed his active opposition to Harcourt partly to an honest abhorrence of meanness and treachery and partly to a fervent friendship for Raymond himself. She consulted him eagerly as to the best means of warning Kathleen of the dangers which surrounded her, for, gentle and docile as the young girl certainly was, it seemed to Estelle's delicate spirit as if it would be nothing less than an insult to accuse her to her face of unfaithfulness to her solemn engagement. Hugh was less scrupulous, however; and he counselled her so strongly to take the first opportunity of speaking to Kathleen on the subject, that she determined at last to take his advice, and do so. She waited, however, week after week, for the chance of being alone with her friend, and seemed, by some strange combination of circumstances, always to be interrupted the moment she attempted to have any private conversation with her. The fact was that Kathleen had an instinctive perception of her purpose, and, in her vacillating state of feeling, dreaded Estelle's scrutiny beyond measure; while the Carltons, and Harcourt himself, were perfectly aware that she was too sincerely and warmly Raymond's friend to stand by tamely and see him wronged; so by tacit but general consent, the whole family dextrously contrived to thwart every effort she made to be alone with Kathleen, and as the winter weather prevented the rides and walks they used to take together, they had not much difficulty in attaining their end. Thus it came to pass that two or three months passed away, during part of which time the Carltons were absent, without Estelle having been able to say a word to Kathleen on the subject of Harcourt, excepting in the most casual and hurried manner. It was now nearly three months since Raymond's departure; he had written to Kathie very frequently at first, and to Estelle once or twice, but they had arrived at the time when he told them that his journeyings in a wild and remote part of the country would prevent him from being able to send letters with any certainty of their reaching their destination safely, although he could still give his friends an address to which communications for himself could be sent, with perfect security, so that they would ultimately find their way to his hands, though it might be after some delay.

One beautiful morning in early spring, Estelle was painting in the little studio she had arranged for herself, when Hugh came suddenly dashing into the room in a state of great agitation. She had allowed him to assume a sort of brotherly footing in the house, since this intercourse had become so thoroughly confidential on the one subject most important to them both, for the present, and he neither waited to be announced, nor used any formalities in addressing her.

"Estelle!" he exclaimed, plunging at once into his subject with no small vehemence, "I feel perfectly wretched, for I am afraid matters have come to the worst; we have been far too unsuspecting and careless, or, rather, they have wilfully deceived us."

"What?" she exclaimed, turning round, with startled eyes, "has there really been treachery to Raymond?"

"I am desperately afraid he will lose Kathleen,

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unless you can bring her to her senses. I want you to come with me at once, and try what you can do."

"But what is it? What has happened?"

"I will explain it as well as I can. I began to be alarmed three or four days ago—you have not been with us since then. Oh, Estelle! I wish you had never left Kathleen's side; she has not seen you this week."

"My uncle was less well, and I could not come, Hugh," she exclaimed, pressing her hands tightly together. "Do not tell me that I have had a share in any evil that has befallen her, for I could not bear it."

"You might not have been able to prevent the underhand proceedings that have been going on of late," he answered, "for they have all laboured to keep both you and myself in ignorance; but now that the affair has come to a climax I hope you will make a bold stand for Raymond."

"Of that you may be very sure," she said, impatiently: "but tell me all details."

"You know that Harcourt came back to Carlton Hall, after a short absence, a few days ago, and he has been having private interviews at different times, both with my uncle and my aunt. Kathleen has seemed very restless and excited—now in wild spirits, now evidently uneasy and frightened; and once or twice, when she has had long conversations with her father or mother, I have noticed, afterwards, that her eyes were red and swollen, as if she had been crying. Yesterday evening we had a large dinner-party, and the whole suite of rooms was thrown open, so that I could not so easily watch her and Harcourt as at other times. But I was aware, in the course of the evening, that they had both disappeared; and I could not find out where they were till just before the guests departed, when I saw Kathleen dart swiftly out of the conservatory, and ran upstairs to her own room. She did not come down again, but I saw Harcourt draw my uncle into the library, which they only left, apparently to go to bed, for I saw no more of them. But this morning—oh, it makes me mad to think of it!" And Hugh struck his clenched fist violently on the table.

"Go on," said Estelle, breathlessly.

"This morning Harcourt came down to breakfast, and looked at me, whom he well knows to have been his enemy, with an air of insolent triumph which was unmistakable; and then Kathie came in, looking divinely pretty I must own, but rosy with blushes, and glancing shyly, in so conscious a manner, towards her new lover, that I could not doubt what had happened; and there was, besides, another proof, which rendered further confirmation useless, for she wore a brilliant hoop of diamonds, which I never saw before, on the finger where the wedding-ring is placed."

It was enough indeed! Estelle started to her feet; and, for a moment, Hugh stood looking at her in amazement, so completely did she seem transformed by the righteous anger which almost overpowered her. The sweet, bright expression, which usually made her face so attractive, had given place to one of passionate indignation, that caused her dark eyes to flash fire, and her colour to rise hotly, as the words burst vehemently from her quivering lips.

"And it is thus she treats him! helpless in his absence—helpless in his blind trust in her! Let me go to her, Hugh, now, this moment; I will go, and if there be one spark of good feeling left in her I will drag it to the surface, and make her loathe the cruel iniquity of this betrayal. She must be infatuated, insane; it cannot be that she can love this man, who has once loved Raymond. They have worked on her innocence, her gentleness; they have deceived her perhaps; but, surely, I can save her from him yet. Surely I can win her back, she is his, she must be his alone!" And without waiting for Hugh's answer, Estelle hurried from the room, snatched up her garden-hat, which lay on the hall table, and was on her way down the slope to the gate almost before he had time to quit the house and follow her. She hastened on towards Carlton Hall without taking any further notice of him, and he did not attempt to join her; he was well pleased to let her go on an errand which concerned himself as much as her.

"And yet she loves him!" he thought, with amazement, as he watched her flying with winged feet to draw back to Raymond's heart the rival who stood as a fatal barrier between herself and him, and her noble unselfishness seemed to him simply incomprehensible. He could not even wish to attain to it; and he walked slowly after her, trusting that she would be successful in her mission, though it might involve her own utter agony, if only on the ruins of her shattered happiness he might build up the fabric of his own. He saw Estelle continue her rapid flight till she passed through a little postern-gate, which opened into the grounds of the Hall, and then ran on, with her fleet steps, till, suddenly, in the middle of the flower-garden, which lay at one side of the house, he saw her stop short, and look straight before her; for there Harcourt and Kathleen stood together side by side.

(To be continued.)

#### A VOICE FROM HEAVEN.

ANTICIPATING RESURRECTION GLORY.

I shine in the light of God;  
His likeness stamps my brow;  
Through the valley of death my feet have trod,  
And I reign in glory now!

No breaking heart is here!  
No keen and thrilling pain,  
No wasted cheek, where the frequent tear  
Hath roll'd and left its stain.

I have reach'd the joys of heaven;  
I am one of the sainted band;  
For my head a crown of gold is given;  
And a harp is in my hand.

I have learn'd the song they sing,  
Whom Jesus has set free,  
And the glorious walls of heaven still ring  
With my new-born melody.

No sin, no grief, no pain;  
Safe in my happy home;  
My fears all fled, my doubts all slain,  
My hour of triumph's come!

Oh! friends of mortal years,  
The trusted and the true!  
Ye are watching still in the valley of tears,  
But I wait to welcome you.

Do I forget? oh, no!  
For memory's golden chain,  
Shall bind my heart to the hearts below,  
Till they meet to touch again.

Each link is strong and bright,  
And love's electric flame,  
Flows freely down like river of light,  
To the world from whence I came.

Do you mourn when another star  
Shines out from the glittering sky?  
Do you weep when the raging voice of war  
And the storms of conflict die?

Then why should your tears run down,  
And your hearts be sorely riven,  
For another gem in the Saviour's crown,  
And another soul in heaven?

#### THE ATHEIST EXPOSED.

The following incident was told at a missionary meeting by an American Bishop. Walking out one day he came upon a large group of people, who were listening attentively to a man who appeared to be preaching with great earnestness; he joined the group, and was shocked to hear that the preacher was advocating Atheism, denying the existence of a God, and ridiculing all religious belief as childish weakness.

The audience appeared greatly impressed by the man's words, and when he had finished the Bishop asked to be allowed to address them.

Leave being granted, the Bishop mounted upon the trunk of the tree which had served as a pulpit, and said that he only wished to tell a little story, and would leave them to draw the moral.

Two days ago he was walking by the side of a river, when his attention was attracted by the sound of a man's voice, seemingly in great distress. He looked in the direction of the voice, and saw a boat drifting towards the rapids. In

the boat was one man, who had thrown himself upon his knees in terror, and was praying aloud, confessing the sins of his past life, entreating forgiveness, and promising amendment for the future, if a future was granted to him; but above all, fervently entreating deliverance from the present danger.

The danger was averted; how the Bishop did not say, and the man was saved. "You will perhaps wonder," continued he, "why I have told you this story; but your wonder will, I am sure, cease when you learn that the man to whose prayers and supplications I listened two days ago was the very man who has just been addressing you."

The Bishop's words, together with his appearance at the exact time and place, helped to counteract the effects of the infidel's teaching, and to convince his hearers that it is only the fool who could say, either in his heart or with his lips—"There is no God."

#### PRACTICAL CHRISTIANITY.

The following is extracted from a placard on the door of many of the Churches in Switzerland.

"Be thou faithful unto death, and I will give thee a crown of life."

"Death may surprise me at any moment, and I shall be eternally in the state in which it will overtake me."

"I wish never to forget that I have but one soul, and this soul once lost, all is lost for me; but this soul of mine once saved, all is saved."

"Hell will swallow up for ever and ever all souls that are surprised by death in a state of mortal sin."

"I am, therefore, ready to sacrifice everything to escape that awful calamity. I will abhor the discourse of wicked men, and guard my conscience against injustice, and fight constantly, with the help of God's grace, against my besetting sins."

"My conscience can never be at rest without prayer. "Morning and evening will I pray unto Thee, and Thou wilt hear my voice."

"When I am tempted to sin I will resist bravely. If Satan tries to ensnare me, I will invoke the all-powerful name of Jesus."

"But all my good resolutions will be in vain, unless I fly from all occasions of sin."

"I will, therefore, take all necessary steps to avoid excess in drink, which brutalizes men and brings on general ruin, and is the cause of a multitude of spiritual and temporal misfortunes, often quite irreparable."

"I will be very careful in my intercourse with persons of a different sex, and avoid all flirtation, and observe the requirements of Christian modesty."

"If I am the master of a family, I will take care that the laws of God and of the Church shall be obeyed, especially that the Lord's Day and all Saints' days shall be duly kept by my children and servants, and those under my influence."

"Whoever we may be, masters or mistresses, school-teachers, magistrates, or shopkeepers, we desire above all things else, cost what it may, to work out our salvation. Let us form together in the parish a holy brotherhood, to preserve intact the treasure of the true faith, that no one who lives among us may by any possibility fail of Everlasting salvation, and that the souls of the faithful may rest in peace in the bosom of the Lord Jesus."

"A Judgment, just and irrevocable, awaits us immediately after death. I will, therefore, not cease to prepare myself by a Christian life, which assures me of a holy death. For where the trees falter there it must lie."

"Eternal felicity will be the recompense of the faithful who live and die in the Grace and Love of God."

"From this moment I will labor incessantly all my life to gain the crown which my dearest Lord has prepared for me."

#### DO NOT LAUGH.

Do not laugh at that drunken man reeling through the street. However ludicrous the sight may be, just pause and think. He is going home to some tender heart that will throb with intense agony; some doting mother, perhaps, who will



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grieve over the downfall of him who was once her  
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destruction of her idol; or maybe a loving sister,  
who will shed bitter tears over the degradation of  
her brother, shorn of his manliness and self-res-  
pect. As your eye follows the inebriate's uncer-  
tain footsteps, record a solemn vow in Heaven  
that, while your life endures, you will do all that  
within you lies to further the cause of temperance.

## Children's Department.

### FOOTSTEPS.

She stretched her little arms to me,  
And craved to come, but dared not move;  
I held my hands invitingly,  
And softly murmured words of love.

I longed to come to her, but knew  
The first great effort must be made;  
And yet it grieved and vexed me too,  
To see my darling was afraid.

A chair and stool between us lay:  
She gained them both with proud alarms;  
Then faltering crept a little way,  
And my sweet babe was in my arms.

Great father! I can see it now,  
How from Thy high and distant throne  
Thou deign'st with words of love to bow,  
And lure Thy weak and timid one.

The distance seems too great to cross,  
Until I turn my eyes to see  
How pain, and grief, and shame, and loss,  
Are footsteps on the way to Thee.

Let me stretch out my arms and cry  
To reach at once thy perfect rest,  
But with short steps and carefully,  
Creep onward to my Father's breast.

### HARRY AND HIS MONKEY, OR WHERE THERE'S A WILL THERE'S A WAY.

Harry Lorton was the son of a sailor. His father was mate of a vessel that went long voyages to other lands, and he only came home at distant intervals to his wife and boy, who lived in a cottage at Portsmouth. Mrs. Lorton had been formerly a domestic upper servant in a clergyman's family, and had whilst there heard and read very much about foreign missions; and it was in this way that her little boy Harry became interested in them, almost from the time he could talk and understand anything. Nothing ever delighted the child more than to have a penny given him to put into his missionary box. His mother could not often spare him one, for times were hard, and money not over plentiful, though her husband was a steady man, and brought home his wages regularly. She helped to their support by making lace on a pillow, as they do in Bedfordshire and Buckinghamshire. She had been brought up in one of those countries, and had learned the art when young. Harry used to like to stand by his mother's lace pillow and watch her nimble fingers throw about the bobbins with the pretty colored beads at the end of them. It was at such times that she often told him stories about little heathen children, which she had heard when she lived at service, and how the children of their family used to save their pocket-money to help to put some little black child into a school, where it would learn to be good and useful, instead of growing up in wickedness and heathenism.

Mrs. Lorton was very careful of Harry. She did not like him to run about with the children around the house, so he had few playfellows, and this made him a great companion to his mother. Perhaps this circumstance caused him to grow up more thoughtful than most children, and fonder of reading. At school the master looked on him as one of his best and most attentive boys.

When he was about twelve years of age an announcement was made that a meeting would be held in the National school-room, when a clergyman from Africa would relate many interesting anecdotes respecting the missions there, and of the poor little African children who were taken

into the mission schools and taught the great truths of Christianity, instead of being left to live and die in heathen darkness. Harry and his mother went, and listened with deep interest to the missionary, who, at the conclusion of the meeting, made a strong appeal to English children of all ranks to do what they could towards helping their little African brothers and sisters. He said he was speaking not only to the children of the rich, but to those who, though they were of the class called the lower orders, might yet be able to collect their mite from time to time, to send through their clergyman to the cause of the mission. "Now suppose," he said, "that the children of this place were each one seriously to try and think what he or she could do to raise a sum, however small, by this time next year. A little exertion in some cases, a little self-denial in others, carried on for a whole year, would perhaps enable every boy or girl who hears me to do something for these poor heathen little ones. "Go home," he added, "and do not forget what I have said, but when you say your prayers to-night, ask God to put it into your hearts to wish to do something, be it ever so little; and I am very sure that if you have the will given you, a way will be found."

How many of the children went home and did what the good missionary had told them, I cannot say, but I know that one of them left the hall with his heart full of eager, earnest longing to do anything in his power; but there seemed to be nothing—no way that he could think of. Nor could his mother help him about it. She could only promise he should have a penny every now and then, as she could spare it, to put by; but this did not satisfy Harry, whose quick, clear ideas showed him that these pennies would be his mother's contributions, not his, and he wanted to do something himself. When he said his prayers he asked God to help him, and he lay awake thinking and thinking, but sound sleep came and found him as far as ever from finding any way of earning money for the little Africans.

The following Sunday, the clergyman told all the Sunday-school scholars that he was going to enter into a book the names of the children who would like to try during the following year to get a little money in some way or other for the mission whose meeting many of them had attended a few days before. They could either carry the money from time to time to their respective teachers to take care of for them, or keep it themselves; but at the end of a year from that time the sums collected by each one would be received by the clergyman, and forwarded in the name of the young collector to the mission.

After school the book was opened and the names were entered. Harry hesitated for a moment. Then remembering the missionary's words, that "Where there's a will, there's a way," and knowing that certainly he had the will, he marched to the top of the room and said

"Please put my name down, sir."

From that time his thoughts ran more than ever on the mission subject.

It was about a week from this time that a sailor came to their house bringing a fine young monkey in his arms. He told Mrs. Lorton he had brought her news of her husband, whom he had met in Africa, and who on finding he was coming direct home had asked him to go and see his wife and son, and take a monkey as a present to the latter.

"He's as fine a young animal as ever took a voyage," said the man, "and you may teach him anything you like. He's as sensible as a human being, and mimics everything he sees done till he half-kills one with laughing at him. Now, Jack," he said, setting the monkey on the table, "make your bow to your new master."

"Jack did as he was bid. He made a low bow, but instantly jumped back again into the arms of the sailor, to whom he was evidently attached. It was with some difficulty the man got away from him at last, leaving him the picture of despair crouched in a corner.

### THE CRAB-APPLE TREE.

In one corner of our old garden there was a fine-looking apple-tree. The branches grew over the fence, and many a boy, when the apples were ripe, used to risk a fall to get some of the fruit. But one bite was enough. It was a crab-apple

tree. The young thieves made wry faces, and threw the apples as far as they could reach. It was a common trick upon any strange boy to give him one of our crab-apples. Why father kept the tree I could never guess.

I went from home and was gone several years. How delightful it was to return once more! How many changes I saw around the old house.

"How fares the crab-apple tree?" I asked, as my brother James was showing me round the garden; "I hope it is cut down." "I'll show it to you," he said; and as we went along and looked under the trees, he took up an apple from the grass and offered it to me. "Try that," he said. It certainly looked tempting; and it tasted very good. "You like it?" said my brother. "As fine a fruit as I ever tasted." "It grew on the crab-apple tree," said James, laughing. For an instant I was tempted to throw it down; on second thought, I took another bite instead.

"Crab-apple tree! our crab-apple tree!" I cried, crunching the juicy mouthful; "it has wonderfully changed its character: what changed it from a crab-apple to a fine pippin?" "Grafting has done the business," replied he. And he took me to the tree. It hung all over with pippins. "One of the most valuable trees in the garden," said he; and he went on to tell me the number of bushels that it commonly bore.

"When father died, I was determined to cut it down; but my man said it was sound and healthy at the root, and would make excellent grafted fruit. We lopped off the branches and inserted some of these beautiful pippin grafts, and you see what it is."

"You have completely changed its nature, and given a new character to it," said I; "all the culture in the world would not have done this, I suppose?" "No," answered James, "it could only be done by putting in a wholly new and better branch; grafting is a great business."

This always seemed to me to be a good illustration of our own sinful nature. In the root, the trunk, and the fruit, we are like the crab-apple tree—perhaps good enough outside, making a fair show, but bitter to the taste, and really good for little.

Yet not hopelessly so. A new and better stock can be grafted in; our nature can be changed. Jesus Christ can insert a heavenly graft, a living branch, which shall bear good fruit, pleasant to the eye and sweet to the taste—fruit worth possessing, and worth gathering in the great harvest-time.

Dear young reader, may we know the power of His grace in grafting in us that which is good and holy to the praise of his name!—

### BIRTH.

At Spa Springs, Windsor, N.S., on Nov. 10th, 1878, the wife of J. E. Orman, Esq., Professor of Mathematics, King's College, of a son.

### MARRIED.

On Nov. 4th, by Rev. J. Owen Ruggles, M.A., Rector of Horton, in Christ's Church, New Ross, the Rev. H. W. Atwater, Incumbent of that Parish, to Elizabeth Mary, elder daughter of John Prat, Esq., of the same place—formerly of Glastonbury, England.

At River John, N.S., on the 31st Oct., by the Rev. Jas. L. Downing, Mr. Jacob E. Langill, of River John, to Miss Emma Thomas, of the same place.

At River John, N.S., on the 6th inst., by the Rev. James L. Downing, Mr. Alexander Murphy, of Cape John, to Elizabeth Dwyer, of River John.

Nov. 14th. At the Church of the Ascension, Paisley, by the Rev. Canon Houston M.A., cousin of the bridegroom, assisted by the Rev. Rural Dean Cooper, Stuart McOrton, M.D., M.C.P.S., second son of John McOrton, Esq., to Annie only daughter of the Rev. James Chance, Incumbent.

On the 9th inst. At St. Luke's Church Hubbard's Cove N.S., by the Rev. Henry Stamer, Rector Edmin Colp of Black Point, St. Margarets Bay, to Emelia Schwartz of Hubbard's Cove.

### DEATH.

At the Rectory, Bridgewater, Oct. 31st, James Frederick Gelling, in his 20th year, eldest child of the Rector of the parish; beloved by all who knew him.



**Church Directory.**

**ST. JAMES' CATHEDRAL.**—Corner King East and Church streets. Sunday services, 11 a. m., 3.30 and 7 p. m. Rev. Dean Grasset, B. D., Rector. Rev. Jos. Williams and Rev. B. H. E. Greene, Assistants.

**ST. PAUL'S.**—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Dean Givens, Incumbent. Rev. W. F. Checkley, M.A., Curate.

**TRINITY.**—Corner King Street East and Erin streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Sanson, Incumbent.

**ST. GEORGE'S.**—John street, north of Queen. Sunday services, at 8 a. m. (except on the 2nd & 4th Sundays of each month) and 11 a. m. and 7 p. m. Evening daily at 6.30 p. m. Rev. J. D. Cayley, M.A., Rector. Rev. C. H. Mockridge B.D., Assistant.

**HOLY TRINITY.**—Trinity Square, Yonge street. Daily services, 8 and 11 a. m., and 7 p. m. Sunday services, 9 a. m. and 5 p. m. Rev. W. S. Darling, M. A., Rector. Rev. John Pearson, Rector Assistant.

**ST. JOHN'S.**—Corner Portland and Stewart streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Williams, M. A., Incumbent.

**ST. STEPHEN'S.**—Corner College street and Bellevue Avenue. Sunday services, 11 a. m. and 7 p. m. Rev. A. J. Broughall, M. A., Rector.

**ST. PETER'S.**—Corner Carleton & Bleeker streets. Sunday services, 11 a. m. and 7 p. m. Rev. S. J. Boddy, M. A., Rector.

**CHURCH OF THE REDEEMER.**—Bloor street West. Sunday services, 11 a. m. and 7 p. m. Rev. Septimus Jones, M. A., Rector.

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